776
796 goods)." Thus it was made known to the people that they
567 would be offered up as sacrifices.

At this time they gave gifts and had a feast.

And their victims they set up in a good place, all in costly mantles which had been placed upon them. [And] they made them dance upon the roof-tops or in the market place. [And] they went singing, ending their song mocking death.

[565] And if any were noted who were very subtle, among those to be offered up as sacrifices; one skilled in songs, one who was ingenious, who was intelligent and able, the noblemen set him aside and put another in his place.

Likewise, if a woman could sew, or if she prepared food well, or made good cacao—from whose hand good food [595] and drink came; [or if she was] a good interpreter; her also they set aside. The nobles took [such women] as wives.

776 [Yiacatecutli's] array [was thus] put on: his face was covered with white pyrites. He had a tuft of hair on the front of his head like a pillar of stone and a headband with bunches of quetzal feathers. He wore golden ear-plugs. A blue knotted cloth was his cape.[110] He had a costly breech-cloth. He had little bells and shells. He wore princely sandals. His shield bore a coil pattern like a gourd vessel,[111] in quetzal feathers. His traveling staff was in his hand; he had a cane staff.

iquac tetlauhtia, tetlaqualtia.

Auh yn jtlaaltilhoan, iecxan, quinquetza: mòch tlaçotlmatli, yn jntech quintlalilia: ipá mjotoiaia in tlapanca, anoço tianquizco: cujcatinemj, tlatlahtlamj yn jxcuje, ynjc momiquiznequelos.

Auh intla aca cittec, in cenca mjmati tlaaltilli, yn cujcamatinj, in iolinmatquj, yn jxe, yn iello: quiquixtiaja in pipilti, ipan tlacaquetzaia:

no iuhquj, intla cioatl, intla tlamachiuhquj, anoço vellaqualchioa, vel achioa, in qualli yiauh, in qualli intlaqual ymac quiça; vellatolmelaoac: no quintilcia, quinmotlacacioaoatiaia in pipilti.

In jnechichioal motlatlatlali, mixapetzvi, ytemjlo, ixquatzo, ixquatzone, quetzallalpile, tzucujtlanacoche, xiuhtlalpilli yn jtilma, tlaçomaxtle, tzitzile, oiooale, teccaque, quetzalxicalcoliuhquj yn jchimol, ytlaccaia ymac cnoc, otlatopile.

Twentieth Chapter, which telleth of the god whose name was Lord of the Four Directions (Napa tecutli).

776 It is said that he also belonged among the Tlaloca. He
●467 was the special [god of] the mat-makers' guild, who worshipped him as a god.[112]

And he was also [god] of those who fashioned mats of large, fat reeds, and of those who made frames of reeds.[113]

[173] They spoke in this wise: "For it was he who first taught and showed them how to weave mats and make seats."

He it was who owned, ruled, discovered, began, and initiated [mat-making].

And they spoke thus: "For he it is who causeth the reeds to sprout and grow—the fine thin ones, the coarse ones, the long, fat reeds and the round, white ones, those with sprouts, the black ones, the sharp ones, the thin ones."[114]

776 And when it was his feast day, they spoke thus: "He
796 washeth and batheth men; he shaketh and sprinkleth rain
467 upon them." [For] greatly they importuned [rain] of him.
[567] And also each year they slew a man who represented him, a slave.

Jnic cempoalli capitulo, yuchqa tlatoa yn teutl yn jtoca catca Napa tecutli.

Juh mjtoa, ca no intech pouj yn tlaloque: iehoan ymjxcoian, incatjan, in calpolloc, quimoteutiaia in petlachiuhque:

yoan tolcuechiuhque, in tlacuechjuhque, ytech mopoaia:

iuh quitoaia, ca irhoatl achto quinmachti, quimittiti, in petlachioalitli, yn icpalchioalitli:

irhoatl axcaoa cococaoaia, tlatqujoa, tlaxxtile, tlatzintile, tlapeoaltile.

Joan iuh quitoaia ca irhoatl quinoalhia, quiquixtia, in toli in tolpitzaoac, in tolpatlactli, in tolmjmjlli, xatapili, in tolqujxtil, in tolcaputl, yn jtztoli, xoxali:

yoan yn iquac ilhujuhquiçaia, iuh mjtoa, tepapaca, tealtia, tepan quijcatzalioa, tepan quipixtia, yn aoachili, cenca tlaihtlanjlilcia.

Auh no ce tlacatl, ipan quitoaia, tlacotli, in quimictiaia cexiuhtica:

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110. Corresponding Spanish version states that *"esta cubierta con una manta azul, y sobre el azul, una red negra de manera que parece, por las mallas de la red."*

111. The xicalcoliuhqui also has been referred to as a conventionalized serpent-head design.

112. *Calpulli*—clan or gens, which contained, probably, all heads of old families, controlled domestic affairs, distributed its common lands among members (Soler: *op. cit.*, Vol. II, pp. 3, p. 45, citing Alonso de Zorita: *Breve sumaria relacion*, Vol. II, pp. 73-227). In various of his writings Soler uses the word "guild" when the context suggests its suitability.

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113. Corresponding Spanish text says, *"hazen esteras de juncias: que llaman tzicuentli."*

114. *Cf.* Sahagún: *op. cit.*, Vol. I, p. 143 and Vol. III, p. 272.

They arrayed him [like the god], and he carried in his hand a green gourd vessel, in which was water. With a branch[115] he sprinkled people.

And when not on his feast day, but sometime during the year, [a devotion was paid to Napa tecutli,] another man impersonated him, and they decked him [similarly].

When one of the makers of mats desired that there should be a dance at his house, that he should observe [a devotion], the governors of his guild (*calpuleque*)[116] escorted [the impersonator of the god], who went sprinkling the people with water, since they had prayed that they might be benefited.

And when he delivered himself of his faults, [the celebrant] brought forth his goods and chattels.

He said: "May I eat not in vain, may I consume not in vain, may I use not for myself alone that which hath benefited me. May all be eaten, drunk, consumed, that a dance be danced for our god, Napa tecutli. May I now live, soon sleep, soon awake again. [The god] knoweth if he will give anything to me, if he willeth that anything be given."

Then he covered the impersonator with a large cotton mantle; who, thus clothed, then departed [with the *calpuleque*] from [the mat-maker's] house.

And then [the mat-maker] feasted all his kinsmen.

And in the guild hall where was guarded the image [of the god], the mat-makers greatly honored and cared for him. Always they spread out mats and set up mats; they shook [things] out, they swept clean, they removed rubbish, they laid fires. Always they swept [the hall] very clean, they provided incense. No rubbish lay about.

And in this manner was [the god] indolent; he was covered with a black unguent; his face had a thick coating of soot—his face was blackened, and it was spotted with a paste of amaranth seed. He wore a paper crown. His hair-dress, at the back of his head, was of paper. He wore a paper breech-clout. He had bells and white sandals. He bore the shield [ornamented with] water-lily flowers and leaves. He carried a staff of long thick reeds.

quichichioaia, ynjac mantinenca, xoxouhqui xicalli: vncan ietinemj atl, vexotica ic texcallivia. 776 796 567

Auh yn jquac ano ilhujuh, yn çan nenmajan: oc no ce quixiptlaioctiaia, quichichioaia: 467

yn jquac tla ica, petlachiuhquj quinequj ychan quitoaia, quixepieltia: vmpa quivicaia, in calpoleque, texcallhujtiuh, tzaoachvitiuh, iuhquin ic quitlanjliaia, ynic quimicnelia.

Yoan iuhquin yvic mocujtlaxcuiiztlaoaia: yn açaca ic vnca itlaquj, yaxca:

quitoaia, nacamo njcnenqua, nacamo njcnenpolo, nacamo njcnixcauj, yn nocneliloca: ma onqualo, ma conjoa, ma onpopoliuj, ma ic opanjtoti in tonouh napa tecutli: ma çaquen njnonemjtia, yn ac iuhquj njcochiz, ac iuhquj njnoaz, iehe quimati, yn açoc itla, nechmomaquiliz, quimomacaviliz:

ic quinquentiaia ce quachtli, yn ixiptla muchioaia, ic calquiça yn ichan:

auh ic muchidacatl, tlatlaquaia yn joaniolque. 776

Auh yn jcalpulco in vmpa ptaloia yxiptla, cenca tlamauiztiliaia, tlâcxitiaia, in petlachiuhque, muchipa petlatzeca, icpalatzeca, tlatzetzeloa, tlachpana, tlacuicuj, tlellalia, muchipa copaltzoa, tlaxtlacaliuhtoc tlaxtlacaliuhtimanj, atle vexotoc, çe tlaçolli. 467 [356]

Auh yuja yn muchichioaia, motilleçaç, mjxtlilpopoca, mixtlilhuj, mjchchiauhticac, amacale, yiamatzinpal. amamantle, tzitzile, intaccaque, atlacuecanchimale, aztapiltepile. 776

Twenty-first Chapter, which telleth of those called the Little Molded Ones (Tepictoton), who were held to be among the Tlaloc.

[The Tepictoton] were also thought to belong among the Tlaloc.

These then named Tepictoton were only imagined. They made them as representations of various mountains.

And any who were palsied, cramped, stiffened, paralyzed, or any who were threatened with drowning when the wind arose over the water, would then vow that they would fashion images; that they would make representations of

Jnic cempoalli vee capitulo, ynechca tlatoa yn itocs tepictoton: yn jouan pouja tlaloque.

No ynoan pouj, inuch tlamjloia yn tlaloque:

yn jc mjtoaia tepicton, çan quimotepiquija, quimixiptlaiotilia, in tetepe, in çaço catle tepetl.

Auh yn aquin cuochijia, cacapaoaia, quaquashtia, cocototzauja: anoço yn aquin atlan miquinequj, ehecatl ipan moquetza atle: vncan monenotilaia ynjc tepiquiz, in quimpiquiz: quetzalcoatl, in chalchiuitl ye ic, in tlaloc: 776 782

115. The corresponding Spanish text signifies "*un ramo de salze*" (*sauce*).
116. According to Durán, (*op. cit.*, Vol. II, p. 223), the *calpuleque* were "*señores ó guardas de barrios*."

2: Sahagún M-5 (1529-1590) 1950
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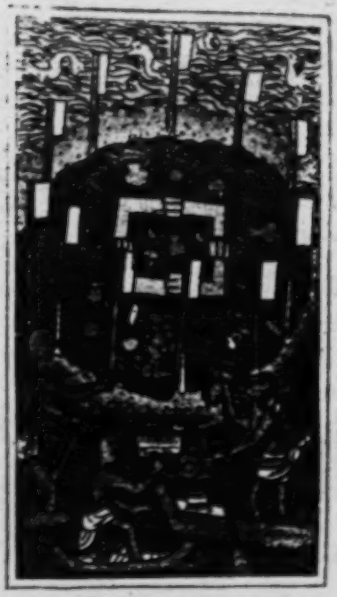

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—*After Paso y Troncoso*

29—Tzapotlan tenan (Chap. 9), Chalchiuhtli ycue (Chap. 11), Chicome xuchi (Chap. 7). 30—Tzapotecatl—Cozcatlan (Chap. 12). 31—Xiapa tzavatl (Chap. 10). 32—Tepictoton (Chap. 13). 33—Tzapotlan (Tepictoton) (Chap. 12). 34—Appendix, Chap. 13. 35—Appendix, Chap. 13.